588

A SERMON

Preached by a

French HUGONOT TEACHER, to his Congregation, in 1698, in Praise of CUCKOLDOM, &c.

A

SERMON

Preached by a

French Huguenot Minister, to his
Congregation, in 1696, in Praise
of CUCKOLDOM, &c.

BRITISH MUSEUM

A SERMON

Preached by a

French HUGONOT TEACHER,
to his Congregation, in 1689,

In Praiſe of

CUCKOLDOM.

Printed at *Cologne* in *French*, and now tranſlated into *Engliſh*, for the Conſolation of all *Engliſh* CUCKOLDS.

LONDON:
Printed, and ſold by T. WARNER, at the Sign of the *Black-Boy* in *Pater-Noſter-Row*. 1722.

SERMON

Preached by a

French HUGONOT TRADESMAN,
to his Congregation, in 1689.

In Praise of

CUCKOLDOM.

Printed at Cologne in French, and now
translated into [illegible] for the Cuckold-
tion of all [illegible] CUCKOLDS.

BRITISH MUSEUM

LONDON:
Printed, and Sold by T. WARNER, at the Sign
of the Black-Boy in Pater-Noster-Row. 1724.

THE

DEDICATION.

To all the CUCKOLDS in *London* and *Weſtminſter*, Right Honourable, Right Worſhipful Knights, Squires, Gentlemen, Tradeſmen and Mechanicks, by whatever Names or Titles dignified or diſtinguiſhed, greeeting.

Right Noble, and Right Honeſt Brethren,

THE *following Diſcourſe falling into my Hands, in which I found much Comfort and Conſolation, I labour'd to put it into our Language, being ſenſible how great a Number of us dwelt in this Land, and how the Wicked and Inconſiderate daily inſult and load us with Scoffs, not remembering that the*

the Woman is the weaker Veſſel, and that it is the Perſuaſions of Man that prevaileth with her to comply with carnal Deſires. But now, Bretheren, let us manfully ariſe in Defence of our Selves and Wives: And ſince we exceed in Number above all others, let us ſilence theſe vile Scoffers, by ſhewing how little we regard their Cenſures. Let us make Advantage of our Wives Gifts, and ſtudy how to augment the Number of our Society. The choſen People were promiſed to have their Horns exalted; let ours be ſo, let us lift up our Heads boldly, which are thus arm'd, and defy our Enemies. Who does not love that which is lovely? our Wives are lovely, why ſhould they not be beloved? and if they labour, why ſhould they not reap the Fruit of their Labour? We live in an Age where Men ſell their Conſciences for a Bribe, why ſhould not we then ſell our Wives Favours for good Poſts and pretious Things? Brethren, can a Man have the Aſſurance to cenſure a Man

for

for the Sale of his Wife, that will ſell his Country? Who can condemn us with reaſon? we ſeldom care for our Wives, yet are contemn'd, if we let others enjoy them, and provide for them. I hope in this Age, when we are grown clear ſighted, and all our old Principles deſpiſed, when we may live as we pleaſe, and none interrupt us, unleſs we offend the Government, we may be allowed to diſpoſe of our Wives as we pleaſe, and to give them what Liberties we think fit. Let us then appear to be Cuckolds by our own Choice; ond ſince it is not in the Power of a Man to confine a Woman to himſelf, no more than always to love her, let us diſcreetly wink at their Stealths, and pay them in their own Coin, 'till the Name of Cuckold be accounted as honourable as that of Huſband; and then I will declare mine, and tell you who preſents this to you,

And is your Sincere

FRIEND *and* BROTHER.

A SER-

DEDICATION.

for the Sake of his Wife, that could [illegible]
his Country? Who can condemn us could
reason? see seldom care for our Wives,
yet are contented, if we let others enjoy
them, and provide for them. I hope
in this Age, where we are grown clear
sighted, and all our old Principles defi-
ed, where we may live as we please,
and none interrupt us, unless we offend
the Government, we may be allowed to
dispose of our Wives as we please, and
to give them what Liberties we think
fit. Let us then appear to be Cuckolds
by our own Choice; and since it is not in
the Power of a Man to confine a Wo-
man to himself, no more than always to
love her, let us directly consult at their
Scarlibs, and pay them in their own
Coin, 'till the Name of Cuckold be re-
counted as honourable as that of Hus-
band; and then I will declare mine, and
tell you who presents this to you.

And is your Sincere

FRIEND and BROTHER.

A SER.

A

SERMON

Preached by a

French HUGONOT TEACHER, &c.

The TEXT.

Domine, Mulier quam dedisti mihi Sociam, dedit mihi de ligno. *Gen.* iii. Ver. xii.

Lord, the Woman thou gavest me for a Companion, gave me of the Tree.

BRETHREN,

I must be confess'd, that these Words of the Holy Scripture, are in these our Days fully accomplished, and that this Complaint which our first Parent, the unfortunate *Adam* made, being inform'd by his Wife of the criminal Conversation she had

had with the Serpent, ſo well expreſs'd the Condition of Husbands in this Age, that it ſeems properly to have been made for them; and as if the firſt Man addreſs'd himſelf to God in theſe Terms, not only in the Behalf of himſelf, but of all his unfortunate Poſterity; and indeed, where is the happy Spouſe, the Husband, that has not Occaſion to make uſe of theſe ſad Expreſſions, and may not juſtly make this Complaint, and ſay, with Sorrow and Confuſion of Face, *Domine*, &c. We are the wretched Offspring of an unfortunate and diſobedient Father, and have not only inherited his Crime, but alſo the Puniſhment and Shame attending it; that is to ſay the forked Branches of that curſed Tree which diſgraces the Brows of ſo many honeſt Men, and, perhaps, grows on the Foreheads of moſt of the married Men in this Congregation, who at preſent hear my Exhortation.

Now if theſe injured Perſons could but have the poor Comfort of hearing their Neighbours complain of their Wrongs publickly, it might perhaps mitigate their Sorrows. But Oh! unhappy Fate, ſuch is the ſad Deſtiny of moſt Cuckolds, that their Misfortune is, almoſt, always the Subject of Mens Mirth; and inſtead of being heard with a due Concern and Compaſſion, their Lamen-

Lamentations draw upon them only the Contempt and Railery of all thoſe that hear them; ſo that the greater Part of Mankind are obliged to bewail their Wives Frailties in Secret, and ſuffer a kind of Martyrdom, the moſt cruel of all others, becauſe they dare not complain, or make known the Cauſe of their Grief; nay, they are even forced to ſtifle their Groans, refrain their Tears, and keep their Sorrows cloſely lock'd up in their own Boſoms, tho' ready to burſt with Paſſion, and in great Anguiſh.

In truth, Bretheren, we muſt have but little Charity, or indeed, none at all, to leave theſe our afflicted Brothers in this ſad Condition alone, or turn our Backs upon them, and not ſhare their Fates: Let us rather all marry, that we may be like them, of whom it may be juſtly ſaid, as the Prophet *Jeremiah* did of the afflicted City of *Jeruſalem. Plorans ploravit in nocte, & lacrimæ eorum in maxillis, non eſt qui conſoletur eos.* Lamen. Jer. Ch. 1. Ver. 2. Now then, even now, having conſidered their Pain and Sufferings, and become acquainted with their Miſery, let us ſeek out for ſome Remedy, to heal the Anguiſh of their Minds, and ſhew our Charity to theſe our Brothers; amongſt whom, perhaps, we ſhall find, our Fathers, Grandfathers, Sons and

Anceſtors, let us comfort them, to which I will put my helping Hand, and ſhall, in the following Part of this Diſcourſe, endeavour to make appear two Things of great Moment; the firſt, that Cuckoldom is not ſo great an Evil as they imagine; and ſecondly, that were it as ſhameful and injurious as they wrongly conceive it to be, yet rightly conſidering the great Number of their Fellow Sufferers, and how General this Misfortune is amongſt Men, they have no Reaſon to be troubled at it any more than at Sickneſs or Death, which is common to all Men.

And firſt, I ſhall begin with ſhewing, that there is nothing more abſurd, or ridiculous, than Jealouſy, and the falſe Ideas Men have form'd of Cuckoldom; they look on it as an Evil, becauſe it is eſteem'd infamous; but alas! how miſtaken are Men, who fear a Phantom, a Shadow which ought to frighten none but Fools and mad Men.

For why ſhould a Man be aſhamed of ſuffering what is common to all Men, an Evil that is epidemical, a Misfortune that ſeems entail'd on the marry'd State, and value a Reputation that entirely depends on the Inconſtancy and Humour of a Woman; 'tis all pure Deluſion, and ought to be eſteem'd by Men as nothing, as being no real

real Injury to a Man's Reputation or Fame, ſince it depends not on his Will nor Conſent; all that is done involuntarily, ſays the Philoſophers, does no ways concern a Man, nor can harm his Fame; and what is there done more againſt a Man's Will than his Wife's cuckolding him? I would fain expoſtulate with you, Oh! you jealous diſcontented Men, who believe your ſelves Cuckolds, who ſigh and murmur in Secret, and take ſuch Pains to diſcover a Truth you ought to avoid knowing, and take ſo many needleſs Precautions, to prevent, what you call, your Diſhonour. Tell me then, is it not againſt your Wills that you are Cuckolds? and conſequently it cannot harm your Honours, or be imputed to you as a Crime.

In truth, what an Abſurdity is it for Men to think a Man's Reputation depends on his Wife's Chaſtity, and that he is leſs worthy the Worl'ds Eſteem, becauſe his Wife, forced by her Conſtitution, or her ill Genius ſeeks Change, and new Lovers, delighting in Variety. Woe be to him that abandons himſelf to that dreadful Enemy of our Repoſe, Jealouſy; and curs'd be his Memory, who firſt put it into Mens Heads, that a Man's good Name was in his Wife's Hands, and that ſhe, in diverting her ſelf, could load him with eternal Shame and Reproach,

proach, and make him the moſt wretched of Men, by only preferring a Rival to him in her private Thoughts and Embraces.

Ah! Brethren, how miſerable were we if this were really true, and that our good Names depended on our Wives Behaviour, that is to ſay, on the capricious Humour of Women, which of all things in Nature is moſt uncertain and changeable, being a Sex ſo much inclined to that inconſtant Paſſion, Love, and that tho' we can be no ways accountable for the Diſorders committed by our faithleſs Partners, yet we muſt be made the Victims, and be obliged to bear the Pains and Diſgrace due to a Sin, of which we have no Share of the Pleaſure, or had any Hand in.

But in truth, Brethren, Cuckoldom is ſo far from being a Misfortune or Evil, that we may venture to ſay boldly, without fearing Cenſure, that it ought rather to be eſteem'd a Bleſſing.

You know, Brethren, the Philoſophers accounted that a Good in which was contain'd Profit and Pleaſure, theſe two things are joyn'd together in Cuckoldom, which if all Cuckolds do not happily experience, they ought not to blame any but themſelves, being deprived of the Pleaſures and Advantage of that State, by their own ill Temper and depravity of their Taſte.

In

In the firſt Place, to convince you of this Truth, that Cuckoldom brings Pleaſure, I ſhall addreſs my ſelf to you Cuckolds who are prudent, wiſe and diſcreet, who have Eyes and ſee not, Ears and hear not, and do not underſtand, who open not your Mouths according to the Words of the royal Pſalmiſt; tell me peaceable Huſbands, if your Wives, willing to conceal their Sports from you, and deſirous to keep you quiet, do not daily redouble their Careſſes, and grow more obliging, ſtill anſwering your Wiſhes and Deſires? Tell me, do they ever trouble themſelves to diſturb your Pleaſures, or by idle ſuſpicious Jealouſy and loud Clamours vex you? Tell me in fine, if you have any Cauſe to compl-in of their Coldneſs, and if they are not prodigal of their Favours, or ever fail to meet your Love with as much Fire and good Humour as if they were ſincerely fond of you? and it is a known Truth, and Obſervation of all Mankind, that a Woman never ſhews more Affection to a Husband, or is more reſpectful and ſubmiſſive to, or fonder of him, than when ſhe betrays and cuckolds him. Is it not then a great Happineſs to be one of theſe bleſſed Husbands? what greater Pleaſure on Earth, or what greater Good can Man poſſeſs than ſuch a Wife. We muſt therefore conclude, that this firſt

Point

Point is granted, that in Cuckoldom Pleaſure and Satisfaction is to be found; and ſhall therefore next proceed to ſhew, that it is no leſs profitable than pleaſant.

How many Cuckolds, Brethren, are there? ah! how great a Number, whoſe Horns are the Horns of Plenty, who have no other Means but their Wives Kindneſs to live on, no other Rents or Revenues, but the Liberties gain'd by their laborious Wives; ſome creep into conſiderable Poſts, and gain good Employments, who would crawl groveling on the Earth, if it were not for their Wives Intereſt: Ah! how many Men find their Houſes richly furniſhed, and their Tables well ſtored with Dainties, who would be reduced to ſhort Commons and a hard Lodging, if their Wives had been born with leſs Beauty and Wit, or more Vertue. How many, Brethren, do we know? how many do we daily meet with of theſe fortunate Husbands? who, under the Shadow of their Horns paſs their Lives ſweetly in Pleaſure and Idleneſs, whilſt the Bankers and great Men paſs theirs in Trouble and Anxiety, racking their Brains and impoveriſhing their Eſtates to maintain their Wives, ſpending their Days and ſleepleſs Nights in ſtudying how to anſwer the extravagant Expences of the fair ones, to whom they make their Court, and are fain to buy the

Friend-

Friendſhip of thoſe mercenary Husbands whoſe Places they fill; Profit is therefore found in Cuckoldom as well as Pleaſure; and now this being plainly proved, how can we chuſe but be aſtoniſhed at the Blindneſs and Folly of Mankind, who fear being Cuckolds, and take the moſt extraordinary Precautions to prevent it, and do the moſt extravagant Things to avoid it. Brethren, I would mention ſome of theſe prepoſterous Inventions which Men have made uſe of on this Occaſion, to make you more ſenſible how ridiculous Jealouſy renders Men; but fearing to make this Diſcourſe ſeem tedious to you, I decline it, being impatient to proceed to the third and laſt Point, in which I promiſed to ſhew you, that Cuckoldom, granting it to be not ſo agreeable to Man's Nature as I have repreſented it; nay, allowing it to be a Misfortune, yet the Men ought to be comforted and contented with the Conſideration of the great Number of thoſe that are in the ſame Condition, and ſhare their Fate.

Thirdly and laſtly, I muſt now, Brethren, preach a great Truth to you, having to convince you, that if Cuckoldom be an Evil, it is the moſt general of all thoſe that do befal Mankind; and that if it be true, that having many Companions in a Man's Misfortunes, is a Conſolation to the Miſerable,

you have all Reaſon to dry up your Tears, moderate your Grief, and ceaſe to murmur or complain; for you are not, my Beloved, the firſt Cuckolds; there has been Cuckolds from the Beginning, and is at this Time, doubtleſs, more than ever; and I dare propheſy, that there will be Cuckolds as long as there is Men and Women dwelling upon the Earth.

I ſay, that there has ever been Cuckolds from the Beginning; and if you doubt of this Truth, you need only conſult Hiſtory, and you will find Kings, Princes and Conquerors, the greatneſs of whoſe Station could not ſecure them from this inſeperable Appurtenance of Matrimony, and who could not avoid making their Horns appear thro' the Laurels with which their Temples were crown'd. *Agamemnon* was doubtleſs a great Prince; and the *Greeks* being all Aſſembled to undertake the famous Siege of *Troy*, choſe him unanimouſly to command their Army; but even in this high Station, thus honoured, he could not eſcape Cuckoldom. You are not ignorant, Brethren, that this very Thing, Cuckoldom, was the Ground of their Quarrel, which he was choſen to revenge, and in the End, fell a Victim to, and that whilſt he was gone from his Kingdom, and hazarding his Life daily to revenge the Injury his Brother had done him

by

by his Wife *Hellen*, his own Wife made him a Companion of his Brother's Fate, by receiving *Ægiſtes* into her Arms, and Bed.

The firſt of the *Roman* Emperors, tho' he had made himſelf Maſter of that great Empire, was not more fortunate, for he could not be ſole Maſter of his Wife, tho' his Brows were covered with Laurels, ſecure from Thunder, yet he could not be ſecured from Horns; loaden with the rich Spoils of his Enemies, yet could he not hinder himſelf from being robb'd of his faithleſs Wife's Affection, or ſecure her Vertue, which was, perhaps, the Thing he valued above the World.

Tiberius, as *Tacitus* obſerves, was cunning enough to circumvent all thoſe formidable Rivals Deſigns, who diſputed the Empire with him, yet could not ſecure himſelf from being over-reached by thoſe which Love rais'd him; they triumph'd and gain'd their Ends in Spight of all the Precautions he took to avoid the Intrigues of *Cæſar Agrippæ*, whoſe Wife he had taken away and married; all was in vain that he did, and could not prevent the infamous *Julia* from continuing with this Prince, and it may be, with many others, the Debaucheries which ſhe had all her Life time delighted in, and practiſed. I could add to theſe many other Examples, as of *Claudius*, *Otho*, and o-

thers, and prove a long Deſcent of illuſtrious Cuckolds, ſome of whoſe Adventures are of later Date, and ſtill freſh in Mens Memories, but I ſhall paſs them by in Silence, and not rake up their Aſhes and look into their Graves to revive their Misfortunes; I ſhall rather proceed and confine my ſelf to ſpeak only of the Cuckolds in this preſent Age now living, and I think I am not deceived, when J venture to ſay, there are more now than ever, and my Reaſon is, becauſe the World is at this Day more populous, and better inhabited than in paſt Ages. A modern Author ſays, So many Husbands, ſo many Slaves mark'd in the Forehead with the Mark of the Beaſt, ſo many Victims doom'd to Cuckoldom: But do not credit him upon his ſingle Opinion only, my Beloved, but make it your Buſineſs to look into this Matter your ſelves; caſt a curious Eye among your Acquaintance, pry into the Merchant's Ware-Houſe, and ſee who ſits with his Wife above when he's Abroad, or in the Counting-Houſe; viſit the Court, the City, the Inns of Court, and be aſſured, my Beloved, you will find Horns every where: The Tradeſman is cuckolded by his Prentice, the Merchant by his Book-keeper, the Lawyer by his Clerk, the Attorney by his beſt Client, the old Counſellor, and Judge, by his rich young noble Friend,

or his Domeſticks; nor is the Officer or Courtier exempt from this common Miſhap, for they all cuckold one another; nor is the Country more ſafe as to the marry'd State, for the Parſon is made a Cuckold by his Patron, the Landlord cuckolds his Country Tenant; he that ſets up for a Member of Parliament, kiſſes the Mayoreſs and Burgeſſes Wives. In fine, Cuckoldom is a reigning Diſeaſe in every Place and Nation; no Age, Fortune, or Quality, can ſecure a Man from being that faſhionable Creature, a Cuckold.

Such, my Brethren, is the Condition of marry'd Men at this Day, at which we might grieve and be caſt down, were this Misfortune not ſo univerſal, and that there were in the whole World any one happy Corner, any fortunate Place where Men cou'd live with their Wives ſecured from being made Cuckolds; but, I dare boldly aver, the Source of the River *Nilus* is more eaſily to be found than any ſuch Place on Earth, where Women, ſurrounded with variety of Men, and permitted to converſe with Company, preſerve their Affections entire to the Husbands, Fate has diſpoſed of them to.

Ah! my Beloved, Love reigns in all Places, and exerciſes his Power on every Female Heart; he takes Delight to manifeſt

feſt his Power in ſeparating the tender Huſbands and the faithful Wives, and by inflaming our Souls with new Affections, effaces our former Paſſions, and breaks the Nuptial Union, cauſes Divorces, and parts thoſe whom Heaven has joyned together, by the moſt ſacred, and ſtrongeſt Ties.

Comfort your ſelves then, Brethren, be content altho' your Wives are not true to your Beds, but ſuffer themſelves to be led by the warm Inclinations of their Blood, and ſeek to gratify their pleaſing Deſires in the Arms of others. Be content, Brothers, and conſider how common this Misfortune is amongſt Men, your Predeceſſors endured it; you have at preſent Fellow-Sufferers of all Degrees, and all Nations, and in all Stations; and, as I told you before, you will have a conſtant Succeſſion of Cuckolds to the end of the World. Yes, my Brethren, there will be no want of Cuckolds ſo long as there are Husbands in the World; and 'tis well we ſhall not marry after Death, or elſe there would be no End of them to Eternity, all Things in this World are changeable, but Women and they will never change, to be all vertuous; they have been inconſtant and falſe from the Beginning, and will be ſo to the End; the paſt and preſent are aſſured Teſtimonies to us of what is to come. But whether does the

Heat

Heat of an indiſcreet Zeal carry me? Brethren, I had almoſt forgot that we have talk'd long enough on this unpleaſant Subject, and that it is time to finiſh my Diſcourſe, with which, perhaps, you are already tired. I have ſhown you what I propoſed, firſt, that Cuckoldom is not ſo great an Evil as Men conceive it to be. And, ſecondly, that if it were what they imagine, yet being ſo univerſal, they ſhould conſolate themſelves with that Conſideration. Nothing more remains, but that I now exhort you, being full of Compaſſion towards you, and deſiring to heal your wounded Hearts, aſſwage your Griefs, and undeceive your Underſtandings, who, ingeniouſly, torment your ſelves. Ah! Brethren, let me adviſe you, renounce this falſe Notion, and unjuſt Prejudice to being Cuckolds; fear it not, but henceforward look on it with Indifference, and live with your Wives and their Gallants in ſo friendly and peaceable a Manner, that their Pleaſures may be no Interruption to yours, nor give you any Diſquiet; Peace is the Way to Heaven, Patience the beſt Guide, and Love the Porter that opens the Gates to Bliſs. Be not revengeful then and full of Wrath againſt the Wives of your Boſom, who labour for your Eaſe and Advantage, to gain you Preferments, encreaſe the Number of your

Friends,

Friends, and to ſpare your Perſons from Fatigue and Trouble; live then happily under your own Vines with your Helpmates, whilſt your Horns, like ſpreading Palms, tho' preſs'd down with your Hats and Wigs, encreaſe, grow and flouriſh, reaching to the Clouds like proud Cedars, and eternize your Names to all Poſterity, and who is not fond of being remember'd; beſides, your great Patience will encreaſe your Glory hereafter, and give you a double Right to eternal Repoſe.

To which, God of his Mercy bring us, and all Cuckolds. Amen.

FINIS.